

4) Let the drums and tim-brel sound our song. Give God
 5) Clang- ing cym- bals that bang and greet the day; --h. ing

(Musical notation: Treble clef, key signature of one sharp (F#), 4/4 time. Chords: F#m, C#m)

glo- ry. our hearts will beat as one.
 cym- bals that clang to praise Gods name.

(Musical notation: Treble clef, key signature of one sharp (F#), 4/4 time. Chords: D, E, E7)

6) Let all peo- ple who breathe re- joice in God. Who is

(Musical notation: Treble clef, key signature of one sharp (F#), 4/4 time. Chords: F#m, C#m)

glo- ry and love for- ev- er- more.

(Musical notation: Treble clef, key signature of one sharp (F#), 4/4 time. Chords: D, E, E7)

Te Deum Fun Song

Colleen Fulmer
Copyright © 1986



(melody: lower notes)

Praise our God who rais-es us to new life. God who does such



won- ders. Al- le- lu- ia. Al- le- lu- ia.



1) Praise our God with cym- bals and with strings. Give God
2) Dance for God with flow- ers and bal- loons. Give God
3) Clap your hands. O na- tions, sing out praise! Give God

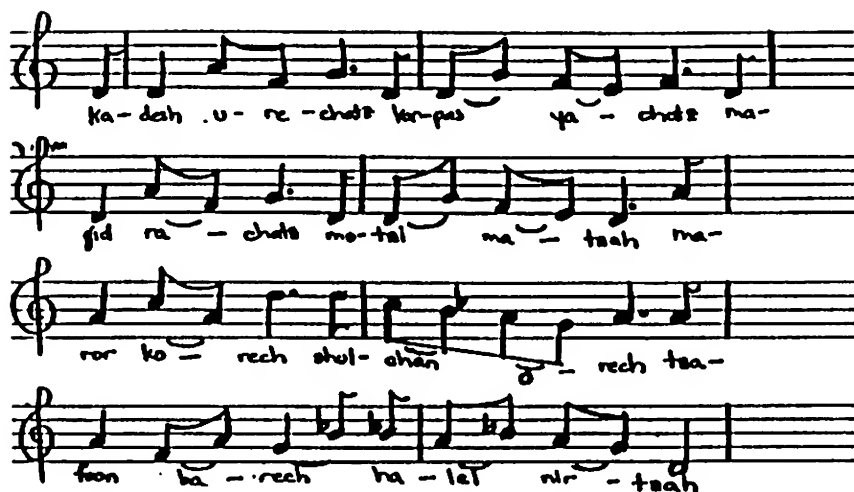


glo- ry with voice and tam- bou- rine.
glo- ry with trum- pet, harp, and flute.
glo- ry. who bless- es all our days.

A Mighty River



Order of The Seder Song



Vine and Fig Tree

Isaiah 2:4
Micah 4:3
Shalom Aitman

(2 part round)

And ev-ry one reath the vine and fig tree Shall live in peace and

(more.) And in-to plow-shares turn our swords, na-tions

har-mo-ny war no more war no more we shall

shall learn war no (war no) (more) war no more we shall

live in peace!

Lo yisa goi el goi cherev,
Lo yilmedu od milchama
Lo yisa goi el goi cherev
Lo yilmedu od milchama

(Hebrew words to Vine & Fig Tree)

Sing aloud to God our strength
Shout for joy to the God of Jacob!
Raise a song, sound the timbrel,
the sweet lyre with the harp.
Blow the trumpet at new moon,
at full moon,
on feast day.
~ Psalm 81~



Song: Order of the Seder

Nirtzah נרצה

(*nēr-tzah*, close the Seder)



We now bring our Passover Seder to an end. Next year, may Freedom's Table be full to overflowing with all who seek peace.

- All:** We have gathered at this table in peace.
We have shared with one another not as servants but as friends.
We have remembered those afflicted by oppression and pledged ourselves to work with them for freedom.
We have made real the words of the *haggadah* : "All must see themselves as if they personally had left Egypt."
We have enlarged Freedom's Table with our hope for a world made whole by *Shalom*.
Next year, may we have outgrown this table through the liberation of all who cry out for peace, justice and freedom!

Song: "Oh, Freedom," Traditional Spiritual

(As you begin singing, stand, join hands to snake dance together around the room.)

Oh freedom, Oh freedom, Oh freedom over me
An' before I be a slave, I'll be buried in my grave,
An' go home to my God an' be free.

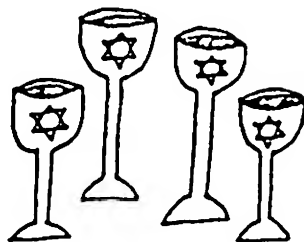
There'll be singin'...
There'll be dancin'...
There'll be prayin'...
There'll be laughin'...



Let the drums and timbrel sound our song.
Give God glory, our hands will beat as one. (*refrain*)

Clanging cymbals that bang and greet the day;
Crashing cymbals that clang to praise God's name. (*refrain*)

Let all people who breathe rejoice in God,
Who is glory and love forever. (*refrain*)



Fourth Cup

Let us pour more wine or juice into our glasses.

An ancient Jewish play on words reminds us that between the Hebrew word creator and children there is the difference of only one vowel.

Today children hear the stories.
Tomorrow they tell the stories.
Between the hearing and the telling is the living.

May they live in the peaceful abundance this table of freedom promises.

Let us raise this last cup to the future, the children of this earth.

ברוכה יה שכינה אלהינו מלכת הצולם
בוראת פרי הגפן

*Brukha Yah Shekhinah, Elohaynu Malkat
ha'olam, borayt p'ri hagafen.*

All: Blessed are you, Playful One, who creates the children of our nations. They will inherit this world which you have made and the stories we have told. May they be good caretakers of the earth, and good tellers of stories. Blessed be our children!

ברוכה יה שכינה אלהינו חלכת הצולם
בוראת פרי הגפן

*Brukha Yah Shekhinah, Elohaynu Malkat
ha'olam, borayt p'rt hagafen.*

All: Blessed are you, Maker of Peace, who creates the fruit of the vine. Guide all who labor to establish freedom and peace to drink it in the midst of loving and supportive friends. Blessed be the peacemakers!

Let us drink this third cup in peace.

Song: Order of the Seder

Hallel הלל

(ha-lél , sing a psalm of praise)



Song: "Te Deum Fun Song" by Colleen Fulmer

copyright 1986 Colleen Fulmer from Her Wings Unfurled

Praise our God who raises us to new life,
God who does such wonders. Alleluia, Alleluia.

Praise our God with cymbals and with strings.
Give God glory with voice and tambourine. *(refrain)*

Dance for God with flowers and balloons.
Give God glory with trumpet, harp and flute. *(refrain)*

Glasp your hands, O nations, sing out praise!
Give God glory, who blesses all our days. *(refrain)*

Song: Order of the Seder



Barech בָּרַךְ

(ba-rech, pray the blessing after the meal)

We have eaten the meal of freedom together with our chosen companions and our new friends. We have shared the celebration in peace and safety. Let us give thanks for that privilege, and for the friends with whom we share it. Together we say:

All: Blessed be God.

Blessed be God/ess.

Blessed be the earth that She renews at this season.

Blessed be those whose lives touch ours.

Blessed be those who give us their stories.

Blessed be those who tell the stories of freedom and hope.

Blessed be all those who gather together in praise and celebration.

Blessed be all those who still must eat in fear and turmoil.

Blessed be those who share our table tonight and the joy we bring one another. Together we work for peace and for freedom.

Let us go around the table and thank everyone with whom we shared this meal. *(Pause for the thanks-giving.)*

Third Cup

Let us pour more wine or juice into our glasses.



Let us raise this third cup as a toast to one another who gather at this table. May all who search for peace and all who seek freedom find such companions!

Song: Order of the Seder



Tzafoon צפון

(tza-fūn', eat the afikomen)

That which is broken can now be restored. The hidden *afikomen* must now be sought. Children, seek it out! Search carefully!

(The children search for the afikomen. When it has been found, the grown-ups bargain with the children to get the afikomen back.)

Song: "Afikomen 'Round the Mountain,"

adapted from a Folk Song

Afikomen 'round the mountain when she comes (2x)

Afikomen 'round the mountain (2x)

Afikomen 'round the mountain when she comes.

She'll be eatin' 6 stale *matzah* when she come...

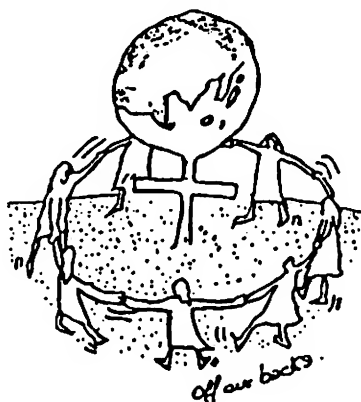
She'll be eatin' 5 *knishes* when she comes...

She'll be drinkin' 4 more glasses when she comes...

She'll be chompin' 3 green veggies when she comes...

She'll be resting on 2 pillows when she comes...

She'll bring home the *afikomen* when she comes...



that the Jews made as slaves to the Egyptians. Although we must eat the maror, we are also obligated to combine it with the sweet *charoset*. The two tastes together remind us of the twin realities of our lives: pain and joy. Without freedom we live in bitterness, but we taste joy in our hope and in our common struggle.

Rabbi Hillel, a Jewish scholar living in Babylonia (now Iraq), devoted himself to wisdom and to boiling things down to their essentials. When a man came to Hillel and asked him to explain the meaning of the Torah in the length of time the questioner could stand on one foot, Hillel said, "What is hateful to you, do not do unto others. That is the whole Torah. The rest is commentary. Go and learn it."

Hillel wanted to devote more time to study and less to food preparation, so he invented the first sandwich. He noticed that the maror dipped in charoset was messy to eat....so he combined the two with matzah. Those whose task it was to clean the tables after the scholars were also grateful to Hillel. In memory of Hillel and his devotion to the heart of the matter, let us now make a sandwich of two small pieces of *matzah*, *maror* and *charoset* and eat a Hillel sandwich.

Song: Order of the Seder



Shulhan Orech שלחן עורך

(shul-han ö-rech , prepare the table)

We have told our stories, we have blessed many more foods than we usually do. And we are hungry! Let's eat the festive meal for which we have been waiting. The table is prepared with the foods we have brought. *(If your group is large, suggest that children eat first. Then direct each table to approach the buffet line in an orderly fashion.)*

(Eat a leisurely meal together. When all are finished, begin to close the Seder.)

All: Blessed are you, Connector of Continents, who cleanses our hands and hearts of all that keeps us from bringing about peace.

Let us pass around the water, wash one another's hands one last time and remember that we are peacemakers as we hum "A Mighty River."

Song: Order of the Seder



Motzi Matzah מוציא מצה

(mō-tzee' ma-tzah , bless the matzah)

Let us begin this festive meal as we begin all shared meals: by breaking bread together. Because this is the feast of unleavened bread, tonight we break *matzah* together.

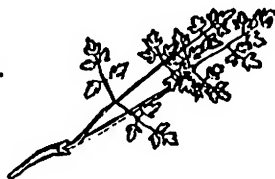
Break the upper *matzah* and the remainder of the middle *matzah* into smaller pieces and give each person a piece.

ברוכה יה שכינה אלהינו מלכת הצולם
המציאה לחם מן הארץ

*Brukha Yah Shekhinah, Elohaynu Malkat
ha'olam, hamotzeeya lechem min ha' aretz.*

All: Blessed are you, Creator of Nourishment, for you sent your people manna as they wandered in the desert. Give us the bread of freedom from war, the bread of peace for all peoples.

Let us eat this unleavened bread.



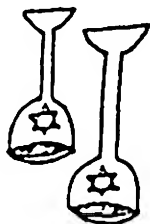
Song: Order of the Seder

Maror and Korech מרור כורֶךְ

(ma-ror , eat the bitter herbs; kō-rech , eat the sandwich of matzah, maror and charoset)

The *maror*, or bitter herbs, reminds us of the pain and bitterness of slavery. *Charoset* reminds us of the color of the bricks

Second Cup



Let us pour some more wine or juice into our glasses.

Let us bless this second cup in praise of the women in our
lives!

ברכה יה שכינה חלבה חלילה
לכל נפש חיה

*Brukha Yeh Shekhinah, Elohaynu Malka
ha'olam, borayl p'r hagafen.*

**All: Blessed are you, Spirit of Life, for you have given us
women as grandmothers, godmothers, mothers, spouses,
partners, aunts, sisters, lovers, cousins, children and friends.
Blessed be all women!**

Let us drink this second cup with joy.

Song: Order of the Seder



Rachatz ירחץ

(ra-hatz, wash our hands before the meal)

Let us wash our hands before and ealing *matzah* to
reclaim our healing powers and remember that we are free. Let
us pray together:

ברכה יה שכינה חלבה חלילה
לכל נפש חיה

*Brukha Yeh Shekhinah, Elohaynu Malka
ha'olam, asher kidshatnu b'mitzvotajha
velzeevatnu al n'fial yadayim.*

Had She given us our artists, Judy Chicago, Georgia O'Keefe, Corita Kent, Kaethe Kollwitz, Mary Cassatt, Mary Lou Sleeve, and not our musicians ... **Response**

Had She given us our musicians, Holly Near, Violetta Parra, Cris Williamson, Mercedes Sosa, Maria Elena Walsh, Joan Baez, Sweet Honey in the Rock, In Process..., Carolyn McDade, Marsie Silvestro, Susan Beehler, Colleen Fulmer, and not our feminist leaders ... **Response**



Song: "Dayenu!"

Had She given us our feminist leaders, Elizabeth Cady Stanton, Susan B. Anthony, Betty Friedan, Gloria Steinem, Florence Kennedy, Mary McCloud Bethune, Charlotte Bunch, and not our political leaders ... **Response**

Had She given us our political leaders, Emma Goldman, Sojourner Truth, Geraldine Ferraro, Barbara Jordan, Barbara Mikulski, Shirley Chisholm, Sharon Pratt Dixon, Eleanor Holmes Norton, Corazon Aquino, Mary Robinson, Pat Schroeder, and not our peacemakers ... **Response**

Had She given us our peacemakers, Margaret Anna Cusack, Coretta Scott King, Women of Greenham Common, Mothers of the Plaza de Mayo, WINDS, Women in Black in Israel, and not our freedom fighters ... **Response**



Song: "Dayenu!"

Had She given us our freedom fighters, Harriet Tubman, Mother Jones, Nora Astorga, Fannie Lou Hamer, Carol Fennelly, and not the women in our lives ... **Response**

Who are the women who have inspired us, supported us, given us a sense of freedom? Let us share their names at our Freedom Table. *(Pause to name them.)*

Song: "Dayenu!"



made that any one of these mighty acts would have been
"enough for us."

Tonight in our *Dayenu* we give thanks for the women who have enlarged Freedom's Table for all of us and for the next generations.

Had She given us our foremothers, Sarah, Hagar, Rebecca, Rachel and Leah, and not our prophets, it would have been enough.

Had She given us the prophets, Miriam, Deborah, Hannah and Huldah, and not our women of faith ... (All respond: It would have been enough.)

Song: "Dayenu!"



Had She given us our women of faith, Esther, Ruth, Naomi,* Mary, Elizabeth, Lydia, Prisca, and not our feminist ministers and rabbis ... **Response**

* Had She given us our feminist ministers and rabbis, Pauli Murray, Theresa Kane, Marjorie Matthews, Mary B. Lynch, Betty Carroll, Margie Tuite, Lynn Gottlieb, Sally Priesand, Diann Neu, Susan Morrison, Barbara Harris, and not our feminist theologians ... **Response**

Had She given us our feminist theologians, Mary Daly, Judith Plaskow, Mary E. Hunt, Rosemary Radford Ruether, Dolores Williams, Elisabeth Schussler Fiorenza, Katie Canon, Elsa Tamez Betzie Hollants, Mercy Amba Oduyoye, Catharina Halkes, Anne Bennett, Jackie Grant, Nelle Morton, and not our poets ... **Response**

Song: "Dayenu!"



Had She given us our poets, Adrienne Rich, Gwendolyn Brook Ellen Bass, Marge Piercy, Julia Esquivel, Emily Dickinson, May Sarton, Alice Walker, and not our artists ... **Response**

All: Gloom חֹשֶׁק *choshék*

While unnatural gloom settled over the land of the Nile, blocking the sun,
today the gloom of depression caused by warped self-image or damaged self-esteem blocks many people from the light of happiness and causes them to turn to drugs or alcohol to dull the pain in their lives.

All: Death of Children חַבַּת בְּכוֹרוֹת *makát b'korót*

While the death of all the first-born of the land finally made Pharaoh and his leaders pay attention to The Deliverer's call to "Let my people go!",
today the lost generation of children in the inner cities of the United States, the ghettos of South Africa, and the sweatshops of Asia leaves most of their oppressors unmoved. Who will come now to deliver us from racism, from the drug culture, from economic slavery, from the oppressions that kill our children? How can they be brought with us to sit at Freedom's Table?

Song: "We Shall Overcome"

We shall overcome, we shall overcome,
we shall overcome someday,
Oh deep in my heart, I do believe that
we shall overcome someday.

Truth will set us free...
Together at Freedom's Table...



Dayenu דינו

(dī-ā-nú, it would have been enough)

In a traditional *haggadah*, we give thanks for all that God did for the Jewish people from the time we fled Egypt until the temple was built in Israel. In the song *Dayenu*, the claim is

work? Will our children get into the best schools? Will we be able to afford the latest trends in clothing and footwear? -- make life miserable for us in our overburdened and competitive lives.

All: Flies צרוב *aróv*

While flies plagued Pharaoh, his advisors and the farmers of Egypt,
today poison-resistant Med flies proliferate and threaten our fruit crops. And the very poisons we use to try to control insect pests are poisoning both those who harvest the crops and the consumers who buy the fruit.

All: Cattle Disease דבר *dever*

While cattle disease threatened the food chain and commerce of ancient Egypt,
today agribusiness devoted only to profit threatens the lives of small-scale farmers in developing countries which require export crops to be grown for the global market, often crowding out food crops grown for consumption.

All: Boils שחין *sh'chín*

While boils made the lives of Egyptians painful in the time of Miriam and Moses,
today AIDS and AIDS-related Complex afflict the lives of increasing numbers of people. Often innocent children are infected with HIV disease from parents addicted to intravenous drugs, or mothers who are prostitutes to earn the money to survive.

All: Hail ברד *barád*

While hail rained from the skies and ruined crops and homes in the time of the Exodus,
today "smart bombs" rain from the skies on warring nations, and bullets from helicopters seek out their human targets from positions in the air.

All: Locusts ארבה *arbéh*

While swarming locusts ate up the crops of Pharaoh's land,
today out-of-control inflation eats up the incomes of poor people and forces them to make hard choices about paying for food or rent, medicine or shoes, bread or roses.



The Ten Plagues

In the story of the Exodus, God afflicted the oppressive Pharaoh and the Egyptians with ten plagues, concluding with the horrible death of all the first born of Egypt -- cattle and human. We must consider whether our world and its oppressive structures are today afflicted with new versions of these ten plagues, and whether, like in Pharaoh's time, they are meant to tell us something about the necessity to make changes in the oppressions we inflict today.

Let us together call out the name of each plague, dipping our little fingers into our cup and dropping a bit of drink onto our plate. This symbolizes that our own joy is diminished by recalling that the Egyptians had to suffer such terrible punishment. *(Let one woman read the Biblical plague and another read the modern one.)*

All: Blood דם *dam*

While the waters of Egypt were changed into blood in the days of Moses and Miriam,
today rivers of blood flow from those martyred by unjust political systems.

All: Frogs צפרדע *ts'fárdet'a*

While Egypt was covered with frogs hopping out of the waters in the days of the Exodus,
today industrial pollution, human-caused droughts and depleted aquifers are the evils which come from our water systems.

All: Gnats כנינים *kiním*

While swarms of gnats made life miserable for the inhabitants of Egypt,
today the multitudes of small worries -- will our technologies

The Stories

What answer can we give to these questions?

No answer but stories.

Each personal story is the answer to the question "Who Am I?" The story of our community is the answer to the question "Who Are We?" The story of the future we imagine is the answer to the question "Where are we going?" The story of the Seder is the answer to the question "Why do we gather at Freedom's Table?"

The Seder story begins with hunger, with a famine that brought one family into a foreign land. It continues in fear, when the Pharaoh decided to enslave the family and its descendants. It moves to a struggle of liberation when the Holy One challenges Pharaoh to let the people go. It ends in a story of hope, when our wish for all to gather at Freedom's Table is voiced.

In every generation we should tell the stories as if we ourselves had been brought forth from the land of Egypt. Let us tell our stories around our tables.

What of your story do you want to tell on this night as we remember our journey from oppression to liberation? How are you working for freedom? How are you bringing about peace?
(Pause to share stories at each table.)



Song: "We Who Believe In Freedom"

by Bernice Johnson Reagon, copyright 1981 Songtalk Publishing Co.

We who believe in freedom, cannot rest.
We who believe in freedom cannot rest until it comes.
(3x)

We who believe in peace...
We who believe in new life...



vozes que se lembram. Canada's-

Four Daughters

Four times the Torah says to tell our children of the Exodus from Egypt. Four times the Torah repeats: "And you shall tell your child on that day..."

The tradition also speaks of four children, each coming to the Seder with a different point of view. Tonight, four daughters join us at Freedom's Table: one courageous, one cynical, one compassionate and one who does not even think to ask questions.

The courageous daughter asks, "Mother, what can I do? I have heard the story of liberation, and I see the light of freedom coming. How can I bring it here now and for all?"

The cynical daughter separates herself from the struggle. "Mother, why do you even bother to fight for freedom? We are free enough, and why should I care about the others? Anyway, nothing we can do is enough to make a difference."

The compassionate daughter asks, "Mother, why are we celebrating? Tonight we celebrate in peace and joy, but down the street, outside our borders, everywhere, there is no liberation, no joy, no freedom, no peace. How can we celebrate tonight?"

As for the one who does not think to ask, we must help her find her questions. She needs the courage and the compassion of the other daughters. We must show her the past, so she can help create the future of liberation for all. For all these children we tell the stories at this Seder.

Second Question: Mother, on all other nights we eat all kinds of vegetables. Why tonight do we eat bitter herbs?

Response: Tonight we eat bitter herbs to remember the bitter lives of the slaves in Egypt, and the bitter realities of a world where few are truly free. We think of Central America, the Middle East, domestic violence, economic injustice, the condition of our Mother Earth, illness and even our own failings, and these things are hard to swallow.

Third Question: Mother, on all other nights we do not dip herbs at all. Why on this night do we dip herbs twice?

Response: We dip greens into salt water to remember the tears of those who are not free. We dip the bitter herbs into the sweet *charoset* to remind us of the sweetness of hope. We endure the bitterness of slavery because we have the hope of freedom.

Fourth Question: Mother, on all other nights we sit upright at the table. Why do we recline tonight in comfort on soft chairs?

Response: We recline tonight together to show that we are free and among friends. Together we celebrate, together we rejoice in the hope of freedom. But it is difficult to relax completely, remembering the bitterness that mixes with the sweet, knowing that tomorrow morning we take up again the fight for freedom and justice, together with these same friends.

All: Next year, may the crowd at our table be larger, and larger the year after that, until all have the freedom to feast together in peace.



Song: "Gonna' Keep On Walkin' Forward" by Judy Small

We're gonna keep on walkin' forward (3x)
Never turning back, never turning back.

Together at Freedom's Table ...
We're gonna work for peace together ...
We're gonna sing with our own voices ...

This *matzah* - *lechem oni* - is like johnnycake.
Kneaded and flattened, it is shoved into the oven for a brief
baking with no luxury of time allowed for leavening.

This *matzah* - *lechem oni* - is our journey bread.
Let all who pursue freedom come and eat, all who are hungry or
in need come and join this Passover meal. This year we are
slaves. Next year we will be free.

Let us eat this unleavened bread.



The Four Questions

With these four questions we begin to tell the story of the Passover and the meaning of the Seder service. Traditionally, the youngest person present asks the questions, so that the explanations will be clear enough even for the youngest to understand. This participation also helps keep the youngest child awake and involved in the Seder. Are you awake, children? Tonight, to symbolize how the thirst for freedom is passed down, four different children ask the questions, and they are answered by four different adults.

All: Why is this night different from other nights?

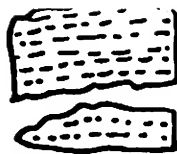
First Question: Mother, on all other nights we are free to eat leavened and unleavened bread. Why on this night do we eat only *matzah*?

Response: When Pharaoh released the Jews from Egypt, they fled so quickly that there was no time to let the bread rise. The sun beating down on the dough baked it into *matzah* as they carried it on the journey. From this we learn that we must act decisively for freedom, and let the practicalities take care of themselves.

Yachatz יחצ

(*Ya-hatz* , break the middle matzah)

Let someone at each table take the middle *matzah*, break it in half, and hold it up for all to see.



The wholeness of this table is broken as the middle *matzah*, the *afikomen* (*a-fee-kō'-men*), is broken in half. The broken *matzah* reminds us that peace is fragmented in our world. Like broken promises, the broken *matzah* signifies the failure of our societies to guard the fragile ones in our midst -- the frail elderly, small children, people living with AIDS, people who are poor, people who are homeless.

But it is also the broken *afikomen* which holds the key to the completion of our *Seder*. Without it, we cannot finish the meal. Without the *anawim* (*a-na-weem*), the fragile ones, we cannot be whole people.

(*The adults secretly hide half of the broken matzah which will be found by the children at the end of the meal.*)

Song: Order of the Seder



Magid מביד

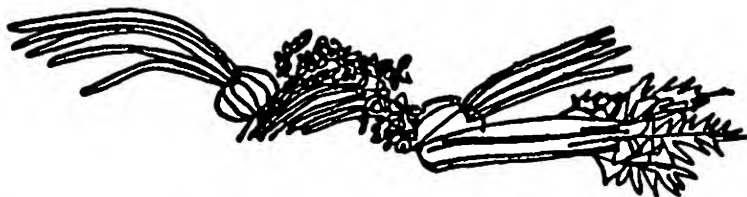
(*ma-geed* , tell the story)

Let one person at your table hold up a piece of *matzah*.

This *matzah* - *lechem oni* - poor people's bread - is like a *tortilla*. Hard, flat, bland, it does not delight the palate, yet the belly gives thanks.

This *matzah* - *lechem oni* - is like *chapati*.

Impervious to mold and rot even in the heat of the desert, it is compact and easily carried as our foremothers did during the hurried Exodus from Egypt.



Karpas כרפס

(kar-pas, eat the green vegetables dipped into salt water)

We dip the greens of spring into salt water to celebrate the renewal of the earth at this season. When the Diaspora scattered Jews to lands where there were no green vegetables at the time of Passover, the rabbis allowed potatoes as a substitute.

Even the renewal of spring is tempered with the salty tears we shed as slaves and the sweat of our brows as we labored then.

Now we shed tears for our oppression and the oppression of others; our oppression as women, the double oppression of those among us who are Afro-American, Hispanic, Asian, Native American, Lesbian, divorced, living in poverty, battered, abused or harassed. Now we labor to break free from pain and live in freedom as women, and to share that freedom with all around us.

ברוכה יה שכינה אלהינו מלכת הצולח
בוראת פרי האדמה

*Brukha Yah Shekhinah, Elohaynu Malkat
ha'olam, borayt p'rt ha'adamah.*

All: Blessed are you, our Source, who calls forth life from the earth each year. These green plants of spring are signs of hope in our struggle for freedom. May we be renewed and strengthened to overcome oppression.

Take some green vegetables. Dip them into salt water and eat.

Song: Order of the Seder



Children laughing in the day,
Mothers crying in the night. *(refrain)*

Miriam and courageous women,
Join us now at Freedom's Table. *(refrain)*

Song: Order of the Seder



Urchatz **ורחץ**

(ur-cha'tz, wash one anothers' hands)

Washing our hands is a common task which we do several times every day. Let us wash our hands now not only to prepare for this freedom feast, but, more importantly, as a sign of blessing one another.

Blessed is this water which cleanses bodies, quenches thirst, rains upon dry land, gives birth to children, washes clothes, and cooks food.

Each table has a pitcher of water, a bowl and a towel. Place the bowl before your neighbor, pour a little water over her/his hands and then dry them. Let us as women, children, and men wash one anothers' hands.

(Pass around the bowl, pitcher of water and towel and wash and dry one anothers' hands, singing)

Song: "A Mighty River," Chant

A mighty river, a mighty river of love.
A mighty river, flowing thru my heart, flowing thru my heart.

Song: Order of the Seder

*Brukha Yah Shekhinah, Elohaynu Malkat
ha'olam, borayt p'ri hagafen.*

**All: Blessed are you, Whole One, for you give us all we need
in the elements of air, water, fire and earth. Blessed be
creation!**

Let us drink this first cup of the fruit of the vine.



Cup of Miriam / Open the Door

Now that we have drunk from our first cup, it is time to share one with Miriam. (Elijah sometimes comes with her when he's not too busy!) It is said that Miriam visits every *Seder* where women participate fully. We have placed a special cup on each table for her.

We now open the doors of our *Seder* to Miriam, and to all courageous women whose presence we feel, although they cannot be here today. May they be with us in spirit and may we all someday sit in the circle of Freedom's Table together with Miriam. (*A child opens the door of the room.*)



Song: "Walk Through These Doors" by Marsie Silvestro

copyright 1987 Marsie Silvestro from Crossing the Lines

Grandmothers whose names we call,
Ancient ones whose spirits have flown.

Walk through these doors with blessing.
Walk through these doors with peace.
Walk through these doors as holy ones.
Enter the words we speak.



Song: "Vine and Fig Tree," Traditional Jewish Folk Song

And ev'ry one 'neath the vine and fig tree
Shall live in peace and harmony. (2x)

And into plowshares turn our swords,
Nations shall learn war no more. (2x)

Song: Order of the Seder

Kadesh קדש

(ka-des^h, bless the first cup)

Let us pour wine or juice into our glasses.



At this table we drink four cups of the fruit of the vine, more than at a regular meal. The abundance of the drink symbolizes the abundance of Freedom's Table, the abundance of the vine, the abundance of human labor and the abundance of our imaginations.

We drink four cups to honor the elements of air, water, fire and earth which combine to give us food, drink, shelter and warmth.

Let us raise this first cup in thanksgiving for that with which we have been blessed.

ברוכה יה שכינה אלהינו מלכת הצולם
בוראת פרי הגפן



Kindle the Lights

Unlike a people at war, we are free to kindle lights at our table. We can gather for celebration, rather than hide in fear. We can let our lights be seen beyond our doors, rather than guard them from others' eyes. We can share with one another the light and the goodness it represents as we decorate and brighten Freedom's Table.

Let us share light with one another. Let two people at your table take a candle, pass it to the left, saying, "I bring you the light of _____." [i.e. freedom, peace, reason, creativity...] (Pause for sharing.)

To insure that the lights remain a part of our Seder journey long after the candles burn away, we cup our hands over the flame and draw the heat towards our eyes three times as we pray:

ברוכה י' שכינה אלהינו מלכת הצולם
אשר קדשתנו במצותיה וצותבו
להדליק נר של יום טוב

*Brukha Yah Shekhinah, Elohaynu Malkat
ha'olam, asher kidshatnu b'mitzvotayha
vetzevatnu l'hadlik ner shel Yom Tov. **

All: Blessed are you, Light of the World, for you walk with us on the road toward freedom as we kindle the festival lights and begin our celebration of Passover.



We all need to be able to come and sit down, to lighten the burden of the search for peace and self by telling the story in the context of a people's move toward freedom led by their God who hears their cries and joins them in the escape and the long years of wandering. We need to tell it at a table shared by women and men, seniors and young ones, heterosexuals, lesbians and gays, Jews and Christians, people of every ethnic and racial background. Only by hearing the stories, only by sharing in *la lucha* through the effort of imagination, by hearing in one's own tongue and accents and music and poetry the story of the liberation of folk, can we truly be together at Freedom's Table.

And we will no longer come to the table only as servants. At the last meal shared with women friends and men friends, Jesus announced that they would no longer be servants but friends. Women no longer will bake the bread without being able to bless it. We will no longer press the grapes only to be denied their juice. We will no longer sit back and let others take away our selves, our decisions, our names.

We are here. We sit at the table in places of honor, we light, we bless, we wash, we drink, we eat. We serve one another in mutuality and peace. We say, and mean, in our hearts, "Next year may all eat together at Freedom's Table!"



Song: "Woke Up This Mornin'," Traditional Spiritual

Woke up this mornin' with my mind stayed on
freedom (3x)
Hallelu, Hallelu, Hallelujah.

Comin' to the Seder with my mind stayed on freedom ...
Sittin' at this table with our minds stayed on freedom ...
Askin' four questions with my mind stayed on freedom ...
Lightin' the candles with our minds stayed on freedom ...

In addition to the *Seder* plate, each table has a plate with three *matzah*, a cup of salt water, a cup of wine for the prophets Miriam and Elijah, two candles, juice and wine.

There is a Jewish prayer said at every important occasion, to give thanks for having lived to reach the day. Let us pray together the *Shehechyanu*:

ברוכה יה שכינה אלהינו מלכת הצולם
שהחיתנו וקיימתנו והגיצתנו הזמן הזה

*Brukha Yah Shekhinah, Elohaynu Malkat
ha'olam, shehecheyatnu, v' kiyamatnu, v'higiatnu
hazman hazeh.*

All: Blessed are you, Source of Life, who has preserved us and kept us safe and free until we could be together on this day.



Christian Introduction

The quest for freedom, equality and peace unites all the women of the world, and with them, women-identified men and children. None is free until all are free, and none will be free until there is peace.

For women whose story includes the Christian story, coming to the Passover *Seder* is indeed coming to the table of freedom. We understand the life of Jesus and the message of radical peace, togetherness and equality which he and his followers preached to be a call to come to Freedom's Table. Those of us who have African-American heritage know that it is no easy walk to freedom. Those of us who are Hispanic know *la lucha*, the struggle, and its costs. Asian Americans know the cost of freedom in long journeys from war to peace; Native Americans know the grief of the long walks and the massacres. Euro-Americans have the hard task of recognizing personal complicity in the oppressions of racism, classism, heterosexism in which our European ancestors participated; we must also be willing to repent for our past actions and to ask forgiveness of those we have wronged.

Let's make sure we know the songs for tonight's Seder. Turn to page 32. (*Practice the songs that are new to your group.*)

Jewish Introduction

"Let all who are hungry come and eat; let all who are in need come and share our Passover." With these words every Jewish Seder throws itself open to all those who love and crave freedom, who wish to celebrate it together. Passover commemorates the Exodus of the Jewish people from Egypt and the beginning of their journey toward the Promised Land.

Passover is also the time of our liberation, or *z'man herataynu*. This ceremonial dinner is not just a remembrance of our history, it is also a cry for the freedom of all, now and in the future.

Seder means order, and this celebration is organized so that we experience slavery and freedom through ritual. We will retell the story of the Exodus tonight. Now we will examine the foods that have been part of this celebration that we and our ancestors have been observing for millennia.

On each table is a *Seder* plate containing five symbols of Passover. As we mention each one, let someone at your table lift it up.

1. *Z'roah*, a red beet for vegetarian Seders or shankbone of lamb or chicken, symbolizes the Passover offering;
2. *Karpas*, greens such as parsley, scallions or celery, represent springtime renewal and awakening, (where greens are not available at Passover time, it is traditional to use potatoes);
3. *Maror*, bitter herbs, usually horseradish, reminds us of the embittered lives of slaves;
4. *Charoset*, a mixture of apples, nuts, wine and cinnamon that Ashkenazic Jews use or, as with Sephardic Jews, add dates, figs, raisins and oranges. This represents the mortar used in making bricks.
5. *Baytzah*, hard boiled and roasted egg, symbolizes springtime fertility. The roundness of the egg mirrors the cycle of life to death to life.



The Service

Welcome

Welcome to our Feminist Seder: "Together At Freedom's Table." We've come together to celebrate Passover which begins every year on the 14th of *Nisan*. This coincides with the first full moon of Spring in the Jewish calendar. This year Passover begins on _____. We've come together to celebrate Holy Thursday/Maundy Thursday, which is celebrated every year on the Thursday before Easter Sunday which is the first Sunday after the first full moon after the Spring Equinox. This year Holy Thursday is on _____.

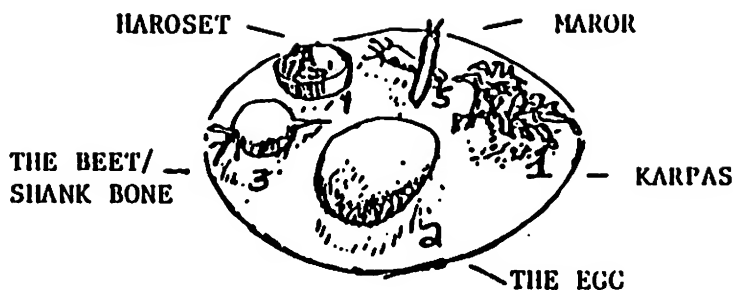
Tonight we reclaim the Jewish and Christian symbols of these two festivals to include a feminist perspective. We gather together at Freedom's Table mindful that our table is expandable. There is always room for one more -- and one more -- and one more.

We get pretty rowdy at Freedom's Table. After all, fun and freedom are frolicking friends. These instruments will keep our festivity flowing. Anyone interested in playing....(*show the instruments and give them to people who will play them.*)

The tambourine (*shake it*) will signal the beginning of each new part of our meal. When you hear it, bring closure quickly to what you are doing and be quiet so that we are ready to move to the next part of the Seder.

Now, let's introduce ourselves to the people at our table. Speak your name and, in a phrase, share why you came or what you think of or feel when you hear "together at Freedom's Table." Remember, when you hear the tambourine, it's time to be quiet so we can move together to the next part of the Seder. (*Pause for sharing. Shake the tambourine to gather the group.*)





Place on each table the *Seder* plate, a plate with three matzah, a cup of salt water, a cup of wine for the prophets Miriam and Elijah, two candles, carafes of wine and juice, a bowl, a pitcher of water, a towel and percussion instruments.

Provide a copy of this service for each participant. Ordinarily we do not suggest giving scripts to participants, but this service is long and detailed, thus people will want their own copy. **Please do not xerox this copy as it is copyrighted.**

Enlist leaders for each of the sections in the service. The four questions are best asked by mother/daughter, aunt/niece, or adult/child combinations.

Prepare a grab bag gift for each child who will be present. During the *Tzafoon*, the children search for the *afikomen*. When it has been found, the grown-ups bargain with the children. We wish to discourage the idea that money is the only value, so we suggest a game in which undesired objects such as all left over *Seder* foods are offered first; then simple wrapped gifts, in a grab bag for suspense, are the final prize. Offer: all the burned eggs, the left-over *maror* (horseradish), the beets/shank bones from the *Seder* plates, etc. Finally offer the grab bag gifts.

Note: The *Seder* service will last for about one hour before the meal is served. You may want to have an *hors d'oeuvre* table ready as guests arrive so that no one will be distracted by hunger.

Background



About Food

Passover is the Jewish holiday most associated with good cooking. It is the time we eat special foods. To re-enact the Exodus from Egypt we do not eat leaven or other foods that rise. The Jews left Egypt so quickly that they could not wait for their bread to rise. The unleavened journey bread that resulted is called *matzah*.

A whole set of rules and customs has grown up about keeping Kosher for Passover. In keeping with the Jewish tradition of "making a fence around the Torah," observant Jews do not allow even one dot of leaven in their houses during Passover. We use a separate set of Passover dishes that have never been touched by leavened food (called *chumetz*), avoid any processed food that may have been in contact with leavening, and take special care to clean the house before the holiday. In a ceremony right before the *Seder*, the family searches the house for leaven, and burns a last crust of bread deliberately left in the house. In some Jewish traditions, the head of the household symbolically sells all *chumetz* that may be left in the house to a non-Jewish neighbor. The transaction is cancelled after Passover.



Preparation

This is a ceremonial dinner. Invite participants to bring their favorite, festive food for the celebration, and food and clothing for a nearby women's shelter. Make sure you plan how to keep hot foods hot and when to bring them to the table. Gather a *Seder* plate for each table. This can be a traditional one, or one that is made by taking a festive plate and putting the following *Seder* foods on it.

Preface

"Together At Freedom's Table" is a *Seder* which includes the script for telling the Passover story from a feminist perspective. Spring* is the time when Jews come together to celebrate the ritual of Passover and recall their liberation from Egypt. It is the time when Christians come together to celebrate Easter, the feast that celebrates resurrection and new life. We at WATER use this traditional time of ritualizing the renewal of life as the occasion for gathering women, children and men of Jewish and Christian backgrounds together at Freedom's Table. We reclaim the symbols of these two festivals to include a feminist perspective.

Why is this *haggadah* different from most *haggadoth*? This *haggadah* is a collaborative effort by Jewish and Christian women created to bring feminists together to tell the story of our journey from oppression toward liberation. This is the third *haggadah* published by WATER. **Miriam's Sisters Rejoice** and **A Seder of the Sisters of Sarah** have been used by many around the world for festive celebrations. **Together at Freedom's Table** is another such faith-centered resource. Enjoy! We invite you to use this feminist *Seder* to bring all of us together at Freedom's Table to celebrate springtime and to rejoice in our unfolding liberation.

*In the southern hemisphere it is autumn when it is spring in the northern hemisphere. Jews in the south celebrate Passover as a spring festival in common with their communities in Israel.



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Together At Freedom's Table

Dedication

This Seder is dedicated to Shawn Sheffield (1985-1990), beloved child of the WATER community, who enlivened our Seders with his joyous presence. Shawn died of complications related to AIDS two weeks before his fifth birthday. He now waits for us to join him at Freedom's Table.

